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# The Missionary Academia

## THE CHURCH AND SOCIAL ORDER

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St. Columban's Foreign Mission Society

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*The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.*

# THE CHURCH AND SOCIAL ORDER

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## PART I . . . PRINCIPLES

Not the least of the evils traceable to the Protestant Reformation is the disregard for the social implications of the teachings of Christ. Orthodox Protestantism assumed a nationalist form. Religion became man's individual concern. Emphasis was placed on faith. Charity degenerated into a cold social patronage, which gratified the rich, while humiliating the poor. The ethical aspect of international dealings was ignored. In consequence both national and international society lost that unity and solidarity willed by the Creator for the happiness and perfection of man.

It is true that we are witnessing a reaction from the particularism and individualism of the past. Social reformers are stressing the brotherhood of man, the solidarity of society. This popular reaction, however, though it be indicative of good will, contains little grounds for optimism. For the new universalism lacks a dogmatic foundation. It supplies no religious motives to inspire man's acts. It furnishes no God-given remedies to guide and enlighten an intellect which is darkened, to strengthen a will which is weakened. Leo XIII realizing the emptiness of humanism and popular slogans wrote:

> "We affirm without hesitation that the striving of men will be vain if they leave out the Church".[1]

It was the Church which recast Europe in a new mould. To her belongs the credit for the beneficent institutions and customs of civilized peoples. Only through her can so-called Christian nations be restored to happiness and tranquility. She alone can make the benign influence of the Gospel felt in the everyday life of pagan lands.

The primary purpose of the Church, of course, is higher than the mere improvement of social conditions. She continues on earth

[1] RERUM NOVARUM.

the work of Christ Himself, who came "to seek and to save that which was lost". Our Redeemer might have immediately imparted the graces of His Redemption to men. Such was not His will: He willed that through the Church "every man would perform a work of collaboration with Him in dispensing the graces of His Redemption. The Word of God willed to make use of our nature when in excruciating agony He would redeem mankind; in much the same way throughout the centuries He makes use of the Church that the work begun might endure".[1]

The Church of Christ must be a missionary Church. At no time can she call a halt to her conquests. Down through the ages she has been attentive to the command of her Founder: "Go into the whole world and preach the Gospel to every creature".[2] She can not lack the effective strength necessary for the accomplishment of her task, since He promised: "Behold I am with you all days, even unto the consummation of the world".[3] She reminds her children that the support of the missions "surpasses any other works or testimonials of charity, as the mind surpasses the body, heaven earth, eternity time".[4] Through their generosity she is constantly extending her influence, an influence which is keenly felt in the social order.

### *The Social Order*

In recent times many writers influenced by the thought of Marx see in economic reform the key to social reconstruction. Such a mode of thinking is far from Christian. It is not even logical. A good social order is not a mere by-product of industrial or economic arrangements. It is the achievement of men who are by nature social. The common good of all for which organized society exists can not be arrived at by chance. It depends on the wisdom of leaders and the good will of the community. Be a nation's constitution and legislation ever so ideal, the common good will not be promoted if the citizens are selfish and corrupt. In the last resort it is "out of the hearts of men" that come good and evil, whether

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[1] MYSTICI CORPORIS.
[2] St. Mark, XVI:15.
[3] St. Matthew, XXVIII:20.
[4] RERUM ECCLESIAE.

individual or social, and it is men who must be converted if a successful social order is to be reached.[1]

While Christianity is preeminently a personal message, addressed to the individual in a personal manner, and concerned chiefly with his soul, it has nevertheless profound social implications. Though she

> "has for her immediate and natural purpose the saving of souls and the securing of our happiness in heaven, yet in things temporal she is the source of benefits as manifold and great as if the chief end of her existence were to ensure the well-being of our earthly life".[2]

The reason for this is not far to seek. The Church raises man to a supernatural state; through Baptism the divine virtues of faith, hope and charity are infused into his soul. His mind receives a deeper comprehension even of truths which might be arrived at by reason, e.g., the dignity and the equality of man. His will is strengthened by grace, by obedience to disciplinary enactments. His faculties are developed and protected for he is restrained from indulging to extremes in the exhausting pleasures of sense. In brief, the Church brings God into the souls of her children. Since it is men who constitute society, we might reasonably expect that a social order formed by Christians would bear a distinctive stamp.

Nevertheless Christian societies will not be rigidly uniform in their character. The Church enunciates the basic moral principles to which individuals and nations must conform. So long as these basic principles are respected, she actually encourages her children to exercise their initiative in adapting their institutions to changing circumstances. She is interested primarily in the salvation and sanctification of souls, but like a kind mother she has ever been attentive to their intellectual and bodily needs.

Thus throughout the centuries we see her engaged in varied pursuits. From her infant days in Rome she worked perseveringly to mitigate the evils of slavery and convince the world of the dignity of man. In the early Middle Ages she was the custodian of the wisdom of the past, and prevented Europe from relapsing into bar-

[1] Cfr THE POPE'S PLAN by Charles Bruehl. Devin Adair Co., New York, 1939.
[2] IMMORTALE DEI.

barism. When souls were in danger through a widespread desire for riches, she recalled men from their errors by the example of the Mendicant Orders. To check the abuse of usury, she organized the Montes Pietatis, which played a role similar to that of the credit union today. To further the spiritual and material progress of the faithful, she organized them in village life. In the complex organization of modern urban society, she lays stress on the lay apostolate, a means, of course, which was familiar to St. Paul. Again in our own time in face of the havoc caused by centuries of individualism, she endeavors to recall society to an organic structure.

The variety which has been evidenced in the history of the Church will be witnessed in her missionary enterprises. She has no detailed plan for social reconstruction which she wishes all pagan nations to accept. She respects the individual character of each race, and sponsors and develops all usages and customs not inseparably bound up with religious errors. Guided by the Holy Ghost and enriched with long experience, she does not aim at Utopias. She realizes the weakness of fallen men who constitute society and strives to safeguard them from sin by having society itself animated by a Christian spirit.

### *Social Implications of Christian Teaching*

Historians, looking back at the European history of our era, are amazed at the revolutionary changes introduced by the Church. Under her beneficent influence, the nations in fair degree arrived at peace, happiness and prosperity. And yet Our Divine Lord was primarily a religious reformer. Throughout, He was affiliated with no political party, nor did He offer any social program other than that implied in His spiritual teaching. The leaders whom He chose to succeed Him were but poor fishermen. They lacked the tact of the diplomat, the culture of the court. The early Christians for the most part had no influence with those who controlled the destinies of nations. How could such a Church undo the power of paganism and recast anew the framework of society? Why should the Church have social concerns? The answer lies in the social implications of the Christian teaching.

### *Fatherhood of God*

Through her teaching on the Fatherhood of God and the love due to Him, the Church brings new light and joy into the souls of her children. Christians are "no longer in the world like lost caravans scattered through a desert, but they are gathered together as children into one house".[1] The love of God necessitates the observance of His commandments. The Christian, like Christ who is the way, will strive to do the will of the Father. This common devotion to the Father can unite mankind, for though men's wills are many, His is one. Confidence in the Father will dissipate anxiety about the goods of earth. He who provides for the birds of the air and the lilies of the field is not oblivious of His children whom His Son has redeemed. In brief, the faith in the Fatherhood of God will render a society virtuous, joyous and carefree.

### *Charity*

It is charity which is the determining energy and distinctive character of the Church. For this we have Our Lord's assurance. In reply to the Doctor who asked: "Master, which is the greatest commandment of the Law" He answered: "Thou shalt love the Lord, thy God with thy whole heart and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment".[2] It was charity that distinguished the Christian from the hypocritical Pharisee, from the selfish and sensual pagan. It is primarily to charity that the spread of the Church, the Christianization of society is due.

What is charity? It is defined as:

> "a theological virtue that causes us to love God above all things, for His own sake, in the way in which He loves Himself, and to love the neighbor for God's sake."[3]

At the Last Supper Our Lord prayed His Heavenly Father that "the love with which Thou hast loved Me may be in them". In virtue of this, His effective prayer, Christians united to God in

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[1] THE SOCIAL MESSAGE OF JESUS by Igino Giordani. St. Anthony Guild Press, Paterson, N. J., 1943. p. 76.
[2] St. Matthew, XXII:36-37.
[3] THE SPIRITUAL LIFE by Rev. A. Tanquerey, S.S. Newman Book Shop.

charity, share the love existing from all eternity among the Persons of the Trinity.[1] The example of love set by Our Divine Lord is to be the standard and inspiration of the Christian's charity: "Love one another as I have loved you". It is

> "the Spirit of the Redeemer who until the end of time penetrates every part of the Church's being and is active within it, that lifts the society of Christians far, far above the whole natural order".[2]

It would be impossible to give an exhaustive account of the works which charity to the neighbor will promote. Ever mindful of her sublime mission the Church will always be spurred into action at any danger to the loss of souls. Now material want is for the majority of mankind an obstacle to a virtuous and holy life. Hence distressing economic conditions will demand her attention. In lands where traditions are Christian, extreme poverty is an incitement to irreligion and crime. Pope Pius XI was well aware of this danger:

> "It may be said with truth that nowadays the conditions of social and economic life are such that the vast multitudes of men can only, with the greatest difficulty, pay attention to the one thing necessary, namely, their eternal salvation".[3]

If this be true of Christian countries, it is much more true in the mission fields where the consideration and charity which mitigate the pangs of poverty are lacking. The Church, in consequence, must strive to promote that prosperity which will make for security and peace. In famine, in epidemic and flood, she must follow the example of her Founder who went about doing good.

In pagan Rome there was not a single real hospital for the sick and maimed, not a single hostel for the poor, not one refuge for the abandoned children. True to the principles of his moral code, the average pagan had nothing but contempt for the poor. The Church alters the conditions of these outcasts. She invests the sweepings of society with a dignity that is infinite. "She strips them of

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[1] Cfr THREE THEORIES OF SOCIETY by Paul Furfey. MacMillan Co., N. Y. p. 203.
[2] MYSTICI CORPORIS.
[3] QUADRAGESIMO ANNO.

their rags and their sores and clothes them with the divine purple".[1] She constantly urges the obligation of almsgiving, reminding the rich that they are but the stewards, not the absolute owners, of the possessions they enjoy. In consequence, villas which were once the haunts of the idle rich became hospitals, asylums and orphanages for the care of Christ's poor.

In mission lands today she continues to do and to teach charity. In China, for example, the relief work of the missionaries is almost staggering in its magnitude. During the floods and now during the war, thousands are depending for their daily bread on the charity of the priests and sisters. The Generalissimo, Chiang Kai-Shek, in an address to his student officers paid the missionaries the following tribute:

> "Today I propose to speak to you on the model for your lives as officers of the Republic. That model is the Catholic missionary priest as found in China. These priests are single hearted, constant, persevering, undaunted by any obstacles, unremitting at their work".

Is not this reminiscent of the passage in Corinthians: "Charity is patient, is kind . . ." and further proof of Our Lord's words: "By their fruits ye shall know them".

But the Church has not confined herself to works of relief. One-third of the French towns owe their existence to the monks. The religious built their monasteries in the trackless forests and gathered together wild tribes from all sides. Here distress was relieved; the mechanical arts such as carpentry and iron work were taught; here too were restored agriculture, forestry and fishery, so essential for material progress. In more recent times a similar program, adapted to local conditions, was carried out in the Philippine Islands by the Friars.

There is scarcely an element in social relations that has not been modified and elevated by Christian charity. Even the salutation of friends was animated by its influence: For the "salve" of the pagan was substituted the "Laudetur Jesus Christus" of the Christian. The conduct of war was mollified: The policy of no-quarter was outlawed and warfare was forbidden by the Truce of God many days

[1] Igino Giordani op. cit, p. 168.

of the year. International security was partially achieved, since rulers were animated by a Christian conscience and were subject to the power of the Vicar of Christ.

The whole spirit of society was transformed, its legislation designed to promote morality and well being. The pessimism of the pagan world engrossed in passing pleasures and seeing no hope beyond, the insecurity due to mutual distrust, the nervous solicitude about the goods of earth, the widespread hatred and spite, all these evils were in great part dispersed by the gentle influence of the Church. A new society takes over where charity is the directing force, a charity strengthened at the Christian altar, the meeting place of man and God. It was such revolutionary changes Leo XIII had in mind when writing:

> "Christian Europe has subdued barbarous nations, and changed them from a savage to a civilized condition, from superstition to the true worship. It victoriously rolled back the tide of Mohammedan invasion; retained the headship of civilization, stood forth in the front rank as the leader and teacher of all in every branch of national culture . . . and most widely substituted very numerous institutions for the solace of human suffering. And if we enquire how it was able to bring about so altered a condition of things, the answer is: Beyond all question, in large measure, through Religion; under whose auspices so many and great undertakings were set on foot, through whose aid they were brought to completion".[1]

### *Justice*

In our days the demands of justice are all too frequently ignored. The hatred, sufferings and crimes of the victims of injustice are ample evidence of the disintegrating influences which this vice promotes. Justice binds man to man and instils feelings of mutual respect, whereas an ostentatious benevolence tends to antagonize and embitter.

> "It is the paramount social virtue, and must enter into all social relations if they are not to be radically vitiated. If the foun-

[1] IMMORTALE DEI.

dation stone of a society is not justice, the entire structure will be sadly out of plumb. That would be exactly the case in our modern society; there is something wrong with the fundamental alignment, and this fact affects the whole social organism".[1]

The Church has never failed to insist on this virtue, but in the great social encyclicals the popes pay it particular attention. While not neglecting commutative and distributive justice, Pius XI frequently urges the need for social justice. Society is in a sense an organism, the common good of which is promoted through the harmonious cooperation of the parts, not by free competition alone. That this order may be achieved, the same pope calls not merely for the good will of individuals, but for justice made manifest through the creation of a juridical and social order able to pervade all economic activity:

> "It is therefore very necessary that economic affairs be once more subjected to and governed by a true and effective guiding principle. Still less can this function be exercised by the economic supremacy which within recent times has taken the place of free competition; for this is a headstrong and vehement power, which, if it is to prove beneficial to mankind, needs to be curbed strongly and ruled with prudence. It cannot, however, be curbed and governed by itself. More lofty and noble principles must therefore be sought in order to control this supremacy sternly and uncompromisingly; to wit, social justice and charity. To that end all the institutions of public and social life must be imbued with the spirit of justice, and this justice must above all be truly operative, must build up a juridical and social order able to pervade all economic activity".[2]

Thus the Church requires that business be not divorced from moral principles and urges the institution of an order that these principles may have effect. Salazar in Portugal has shown that the papal program for a vocational organization of society is highly practicable, a fact which is a good rejoinder to some adverse criticism.

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[1] Bruehl op. cit. p. 26.
[2] QUADRAGESIMO ANNO.

*Civil Authority: Law, etc.*

Reason and experience agree that no authority will be held in proper respect when the authority of God is denied. In this regard the Church has brought innumerable blessings to societies which accepted her message. Generally we find that widespread civil abuses are due to a decline in the prestige of law and the respect due to public authority. The Church's influence counteracts these evils.

The basic principle of Christian political teaching is the divine origin of public authority. The office of ruler is a sacred trust. He merits the respect and obedience of his subjects since he reflects in a measure the divine power over the human race. This authority of its very nature is limited, since there is but One who is Lord of all. Authority is entrusted to the ruler not for his personal advantage but solely for the common good. To him in particular the words apply:

> "Whoever wishes to become great shall be your servant; and whoever wishes to be the first among you shall be the slave of all".[1]

Her teaching on society itself is absolutely opposed to totalitarian claims. Society as a unit is dependent on God and has an obligation to acknowledge that dependence:

> "For men living together in society, no less than individuals, are under the power of God, and society, no less than individuals, owes gratitude to God. It is He who gave it being and maintains it, and whose bounteous goodness enriches it with countless blessings".[2]

The Church is likewise deeply concerned with the International Order. This is the work of rulers, who in their international as in their national and private dealings are subject to the law of God. Economic cooperation between peoples, juridical institutions for the maintenance of peace, the rights of small nations and racial minori-

[1] St. Mark, X:42-45.
[2] IMMORTALE DEI.

ties, disarmament—these are but some of the problems for which the Vatican has authoritatively spoken in recent times.[1]

By her unconditional insistence on Christian principles, the Church has always been the stout opponent of tyranny and the guardian of the people's rights. She released subjects from their obligation of obedience when their rulers abused authority.[2] St. Thomas writes:

> "One is bound to obey the civil rulers, insofar as the order of justice demands. Hence if the power is not held justly, but is rather a usurpation or if the laws are unjust, the subjects are not bound to obey unless perchance in order to avoid scandal or danger".[3]

In the mediaeval Christian society there was not that highly centralized power which characterized the pagan state. Extensive privileges were granted to the Gilds and the city municipalities, and these self-governing units acted as a brake on the ambition of national sovereigns. At the same time this system contributed to making more intelligent and virtuous citizens. It developed a sense of responsibility and promoted the practice of justice and charity. Even Lecky grants the advantages of Christian society:

> "The balance of power produced by the numerous corporations, which she (the Church) created or sanctioned, the reverence for tradition resulting from her teaching which created a network of unwritten customs with the force of public laws, the dependence of the civil upon the ecclesiastical power and the rights of excommunication and deposition all combined to lighten the pressure of despotism".[4]

In our time when "entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the world at the coming of the Redeemer", we witness a revival of the evils which characterized the pagan world. We witness the totalitarian claims of rulers, the disregard for human rights, the violation

[1] For extensive treatment cfr Gonella, A WORLD TO RECONSTRUCT. Bruce Co., 1944.
[2] Cfr FIRMISSIMAM CONSTANTIAM.
[3] S. Th. 2a 2ae. q. 104, art. 6, ad 3.
[4] RATIONALISM IN EUROPE by Lecky. Vol. 2. c. 6. p. 216.

of contracts and treaties, the denial of human racial equality, the calamity of the worst war in history. As Pius XII remarked "No defense of Christianity could be more effective than the present straits"[1] Humanitarian schemes which disregard the Creator will necessarily end in failure.

> "Secular humanism as the history of Europe since the Renaissance has shown so clearly, can only breed its antithesis—an inhuman despotism".[2]

### *Unions*

In face of the social disintegration caused by individualism, the Church in our time is recalling society to its naturally organic structure. Man is by nature social. Leo stoutly vindicated the rights of workingmen to organize. His RERUM NOVARUM might be partially summed up in the slogan of the C.I.O. "ORGANIZE THE UNORGANIZED". Unions of workingmen, of employers, receive extensive consideration in the QUADRAGESIMO ANNO. Their right to exist is reaffirmed. Their proper aims are reasserted. Pope Pius XI, while fully aware of the difficulties, urged that unions composed of Catholic workingmen be formed where circumstances are favorable. To his mind, such unions particularly would not be mere instruments for securing the workingman's victory in the class war. They would be organizations flowing naturally from man's social nature, which should bring economic, mental, moral and religious advantages not only to the members but to society at large.

The space at our disposal prohibits a treatment of the cooperative movement. If not directly, at least by implication, Papal encyclicals have urged its growth as a means of helping to restore the social order. In America we have some splendid examples of this movement in action. In China too it is growing:

> "There are in China today 167,000 cooperative enterprises with a membership of 13,800,000 and a share capital of $200,900,000. Fifty percent of these cooperative enterprises are credit societies. There are 41,750 Consumers' cooperatives; 5,500 Industrial co-

[1] SUMMI PONTIFICATUS.
[2] THE CATHOLIC CHURCH AND SOCIAL ORDER by R. A. I. Smith. Longmans, 1943.

operatives; 27,839 Agricultural cooperatives, and more than eight thousand of other kinds of cooperatives. . . The cooperative movement, therefore, as traditionally Chinese . . . . will play the most important role in the reconstruction of postwar China".[1]

The advantages which the cooperative movement brings to its members are not merely economic; they are also cultural and spiritual. In it we have a remedy for the exploitation and enslavement of the masses. Through it we can hope for a more equitable distribution of wealth.

### *Human Personality*

In the Kingdom of God which Christ came on earth to establish, man's worth does not depend on his social or civil position, on his wealth or his talents. These are pagan standards. For the Christian, man is the child of God, made in His image and with an eternal destiny. He is so dear to God that he has been redeemed by the Blood of the Second Person. His person is sacred for Christ has identified Himself with the least of humanity: "As long as you did it to the least of my brethren, you did it to me".

This teaching on the worth of the human person had profound effects on the structure of society as Christianity became more widely accepted. In the Roman Empire the proportion of slaves to freemen had become alarming even to the Romans themselves. The condition of the slaves was pitiful. They were denied human rights and treated as animals. Ulpian's classification, bracketing the two together, "a slave or other animal", was an accurate legal statement. We read of 400 being put to death in one house in pursuance of the law that when a master was killed in his own home all the slaves were executed; of 18,000 gladiators compelled to slaughter one another at a public festival for the pleasure of the populace. There is little need to dilate on the moral evils consequent on slavery:

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[1] CHINA'S RECONSTRUCTION IS COOPERATION, article by Rev. John T. S. Mao, Litt.D, in LAND AND HOME, Official Publication of the National Catholic Rural Life Conference. Vol. vii, No. 3. September 1944, p. 83.

Cfr JESUIT MISSIONS, November 1944, for highly instructive articles on the cooperative movement in action on the mission fields.

"History is full of examples what a seed-bed of crime, what a pest and calamity, this system has been for states".[1]

Since the system is one "which is wholly opposed to that which was originally ordained by God and by nature"[2], the Church from the beginning sought to mitigate its evils and finally undo it. St. Paul's solicitude for Onesimus is typical of the Church's concern throughout the ages for these unfortunate members of society. The faithful were ever reminded of the words of St. Paul:

"For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female".[3]

The Church displayed wonderful prudence in her efforts for the liberation of the slaves. She deprecated any precipitate action in securing their manumission, because that would have entailed tumults and wrought injury, as well to the slaves themselves as to the commonwealth. By word and example, however, she alleviated their sorrows. Their marriages were ratified; they were ordained as priests; the son of a slave sat on the throne of Peter; the lex asyli guaranteed them protection from their pursuers. Through their faith and hope in eternal happiness they were reconciled to the hardships of their state. Following on the barbarian invasions, we can see the repeated efforts of the Church to mitigate the condition of slaves. The councils of the 6th and 7th centuries made various enactments designed to protect them from the cruelty of employers, and ultimately bring about their ransom.

After the discovery of the New World the same charity is exemplified. Slaves, brutally snatched from their homes in Africa, were exported to America. The chief port of entry was Cartagena, and there we find a Jesuit Father, in his charity to the slaves, carrying on the most gallant traditions of the early Christians. Peter Claver was accustomed to meet the incoming slaves at the boat, carrying them food and delicacies. The charity of his welcome contrasted with the cruelty of the dealers. Peter won their confidence. During

[1] IN PLURIMIS.
[2] Ibid.
[3] I Corinthians XII:13.

their stay at Cartagena, he instructed and baptized them. Even after they were employed, he did his best to keep in contact with them. He assembled them for divine worship; questioned them as to their needs and defended them against their oppressors. Far from their homeland and often cruelly maltreated, it was a Catholic priest that the slaves were to find a champion of their liberty, equality and fraternity.

In more recent times a movement for the redemption of slaves was inaugurated in Africa. Cardinal Lavigerie awakened the conscience of the Christian world to the evils of the system. At home anti-slavery societies were formed; in Africa itself the missionaries worked for the ransom of slaves and the establishment of liberty villages. At no time did the Church desist from her efforts on their behalf. Leo could truly state:

> "The care of the Church extended to the protection of slaves, and without interruption tended carefully to one object, that they should finally be restored to freedom, which would greatly conduce to their eternal welfare".[1]

### *Woman*

It is remarkable how seldom woman figures in the history of the pre-Christian era. The silence in which she is passed over is symbolical of the social position she held. In the majority of pagan countries she was not granted civil rights, but was considered an inferior being whose functions were restricted to the rearing of children and the care of the household in absolute submission to man. Even in India today, in those sections where the regime of "purdah" still holds, the lot of woman is similar. Young Indian girls, once they become of marriageable age, can not show their faces to men other than those of their household. Their liberty, their movements are restricted. Only heavily veiled and guarded may they leave their homes. As a consequence of this seclusion most of the Indian women are illiterate: "Only two percent of the Indian women can read or write."[2] A further consequence of this seclusion is the absence of medical care:

[1] IN PLURIMIS.
[2] BEHIND THE VEIL by Medical Mission Sisters, Philadelphia, Pa.

"A Mohammedan woman will allow a man-doctor to feel her pulse or look at her tongue but that is all."[1]

Unless a woman doctor be available the benefits of medical care are denied her. As in the pagan days of old the Hindu women have very few rights. They are unable to inherit property and do not remarry in the event of their husband's death. All their lives they are subject to men, without the honor, the freedom, the joy of their Christian sisters.

What a change Christianity effects: The old prejudices against woman are uprooted and from being man's slave, she becomes his equal. Mary is the inspiration and example of the Christian virgin and the Christian mother. In Mary humanity collaborated in the highest degree with the work of God: In and through the Christian woman Christ collaborates for the perfecting of the work of the Church. The Christian woman enters society with duties and responsibilities proper to her sex. Through her, Christ works for the uplift of humanity: Like Mary she is to be a Christ bearer, by her modesty, her generosity, her self-sacrifice, purifying and sanctifying her environment.

It is above all by the practice of virginity that the Church has elevated the position of woman. The Christian virgin denies herself the joys of a home, not for selfish motives, but to be of greater service to the whole Christian family. Her impact on pagan civilization is well described in the "Reign of the Sacred Heart":

> "The missionary sister completely upsets the ideas of the pagan. She is presented to him as enjoying liberty in a country where the laws, customs, and prejudices make the very reason of woman's existence that of satisfying the caprice of man. She is presented to him as one who is free from all kinds of servitude, endowed with nobility, protected by both human and divine right, entrusted with a mission so high, so noble and so universal, that it makes of her a superior being, placing in her hands the power to control others and giving her a prestige that is captivating. The pagan, the idolatrer, no matter how foreign the

[1] SHIELD, December 1943; article by Mother Anna Dengel, M.D., entitled "Social Customs of India."

ideas and principles of morality may be to him, must be impressed with the greatness and power of the Christian religion which is able thus to transform and elevate woman."[1]

The entry of religious institutions for women into the ranks of mission auxiliaries is comparatively recent. In conducting hospitals, asylums, homes for the aged, schools, orphanages, they have rendered invaluable service to the spread of the Church. In places such as India only through the Sisters can the Church come into contact with the native women. Coming to the hospital for medical attention, the native women will return to their homes, if not instructed and baptized, at least well disposed towards the Church. A Mohammedan editor points out the advantages of such religious institutes:

"I prefer medical women who are members of a Religious Congregation. Only Religious can give an example of the utmost self-sacrifice, and their manner of life inspires us Mohammedans with much greater confidence than that of laywomen, especially when they are isolated workers. The latter must constantly limit their activity, for they are influenced to a certain degree by self interest."[2]

It would be impossible to treat adequately of the contribution of Sisters to society. Wherever there is need for a mission of mercy, for that thoughtful and tender care which women alone can give, there we find the Catholic Sister. By the example of their lives, they have presented to the world ideals of purity and self-sacrifice; by their charity they have alleviated suffering and distress; everywhere they have instilled respect for Christian modesty and thus contributed in no small way to win for womanhood the reverence which is her due. Certain heresies which "restored paganism under evangelical formulae" have repudiated the Christian ideal of virginity. In the evil results of their doctrine lies another convincing proof of the purifying influence of the Church.

[1] Quotation from THE CONVERSION OF THE PAGAN WORLD by Rev. P. Manna; trans. by Rev. J. F. McGlinchey. Society for the Propagation of the Faith. Boston, 1921.

[2] CATHOLIC MISSIONS. National magazine of the Society for the Propagation of the Faith. April 1942.

*The Family*

Just as the Church has altered the position of woman, so too has she reformed the family. A prerequisite for a well-ordered national life is, of course, permanent and indissoluble marriage. In fact, the general attitude to the institution of marriage might be regarded as a criterion of a nation's morals. In placing it under the august shade of religion, and raising it above the stormy atmosphere of the passions, she has brought untold benefits to Christian society. Marriage for the Christian is not a mere contract which may be broken at the will of the parties, but a union ratified in heaven, a union beautifully symbolized by that of Christ with the Church. No power on earth can dissolve it, for "what God has put together let no man put asunder." Of its very nature it is one, permanent and indissoluble".[1] Our Divine Lord raised it to the dignity of a sacrament so that they who enter upon the married state:

> "open up for themselves a treasure of sacramental grace from which they draw supernatural power for the fulfilling of their rights and duties faithfully, holily, perseveringly, even until death."[2]

The Church in continuing His work not merely imparts His instructions. She is the source of the graces which facilitate their observance.

Even in the absence of faith, experience bears out the wisdom of the Church's teaching. No mere human motives can repress the sexual urge. There is some truth in Goethe's statement: "Man used reason to become more bestial than the beast." In the absence of religion, sex will veer to promiscuity. Such has been the case in the past, such is the case today where Christianity is rejected. The degradation of woman; the enmities between families; prevention of children; undue emphasis on the sensual; the neglect of the spiritual; these are but some of the evils which a Christian society is spared.

The Christian teaching on marriage has happy effects in the education of children. In the Christian teaching they are a sacred

[1] Cfr CASTI CONNUBII.
[2] CASTI CONNUBII.

trust, for whose upbringing the parents are responsible before God. They are not to be left to their own resources but are to be surrounded with pious care. The state benefits much from a Christian family tradition. It is in the Christian home that are developed the virtues which make for national well-being and prosperity; it is there too that vicious tendencies are suppressed and future crime decreased.

In regard to the matrimonial union the Church recognizes no barrier of class, or race or wealth. This with her discipline on forbidden degrees of relationship has benefited the health of society. As the marriages of those closely related often result in a weakened offspring, the Church's legislation promotes racial well-being while avoiding the crudities of racism.

In insisting on mutual love and reverence between husband and wife, on their responsibility towards their offspring, on the necessity of filial obedience after the example of Him who "went down to Nazareth and was subject to them," the Church has sanctified an institution which alone can be the bulwark to stem the tide of corruption and immorality. Only through the unity and sanctity of the Christian family can the unity of the nation be achieved, and that social milieu be established which is Christian in its outlook, its customs and its laws.

These are but some of the implications of the Gospel message. Like the angel the Church brings "good news of great joy" to the nations which accept her teaching. She transforms the individual, his thoughts, his desires. In reminding him to trade with his talents till his Master comes, she awakens a responsibility that sets all his resources in motion. She brings him strength of spirit and self domination. Above all she brings him charity, a virtue which dispels the loneliness of paganism and is the basis of Christian joy.

## PART II . . . PRACTICE

In the preceding section we have given reasons why social order vitally concerns the Church. In the following section we shall deal with methods and movements by which Catholic social principles have been or can be put into effect. Obviously it is impossible to treat of these exhaustively, either as history of foreign missions in the past or as a survey of all mission fields in the present and immediate future. From the mission history we take three notable examples. Innumerable others could be added.

### *Paraguay 1610-1767*

> "In history's mournful map, the eye
> On Paraguay, as on a sunny spot,
> May rest complacent."

In these words Southey paid tribute to the Jesuit Reductions in Paraguay which even Voltaire declared to have been the "triumph of humanity." To transform a drunken, indolent and sensual race into self-respecting and virtuous citizens is an achievement which might well excite the admiration of historians. Father Charlevoix thus describes the character of the Guaranis:

> "Almost all of them are naturally dull, cruel and inconstant; treacherous and excessively voracious, and cannibals; given to drunkenness, void of foresight and precaution, even in the most indispensable concerns of life, lazy and indolent beyond the power of expression; except a few whom the love of plunder or revenge has rendered furious rather than brave, most of them are arrant cowards, and those, who have preserved their liberty, are entirely indebted for it to the situation of the inaccessible places, where they have taken refuge."[1]

The Jesuits enjoyed certain advantages. They had the support of the Spanish kings, in the beginning at least, and were granted a wide autonomy in their treatment of the natives. They had the sympathy of the Indians through their kindness and their resistance

[1] Quoted from IN JESUIT LAND by W. H. Koebel; London, Stanley Paul and Co.

to the regime of slavery and exploitation carried on by the Spanish colonists.

The Franciscans and Jesuits had worked among the Indians prior to the foundation of the Jesuit Reductions. As early as 1580 in Guayrá the Franciscans had gathered their charges into mission villages or reductions. Father Bolanos in 1593 turned over at least fifteen of these to the Jesuits, Manuel de Lorenzana and Diego de Boroa, whom he invited to join him in the missions of Paraguay.

> "To the Franciscan Father Bolanos, therefore, belongs the distinction of being the founder of the famous Jesuit Reductions of Paraguay about which more has been written than about any other Missions of the New World."[1]

The method had an enthusiastic advocate in the person of Father Aquaviva, Superior General of the Jesuits. Henceforth the Jesuits were to be established in centers where a Christian social influence would help to sustain the natives in the practice of their faith.

The reasons which led to the foundation of the Reductions might be reduced to three:—1) the desire to utilize the energy of the missionaries to the best possible advantage; 2) the antagonism of the Spaniards, intent on enriching themselves through the enslavement and exploitation of the natives; 3) the character of the Indians themselves. Nomads by tradition and choice they were languid and unsettled. With their nomadic manner of living were inextricably bound up vices and superstitions radically opposed to Christianity. The work of conversion must be laid on sound natural foundations, for grace supposes nature. Realizing this, the Jesuits settled the Indians on the Reductions, which in the period of 150 years numbered about 35 in all, and of which the first was that of Loreto founded about 1610.

### *Mission Town in Paraguay*

A rigid uniformity marked the designing of the mission towns. Each was an exact replica of the others. Built around a central plaza, the church, storehouses and rectory filled one end. Around

[1] FRANCISCAN STUDIES I (N.S.) article entitled "Franciscans in Paraguay" by Rev. Marion A. Habig, O.F.M. p. 49.

the other sides of the plaza were the homes of the Indians. These at first were built of wattled canes, but as time went on, brick was substituted. The streets were laid out in chessboard fashion, and presented an appearance of order and cleanliness much in contrast with the Indian habitations. As these towns were exposed to frequent and unexpected attacks, they were often protected by ditches and formidable palisades. Patrols marched the streets by night to give the alarm at the approach of an enemy, and also to enforce the curfew. Towns built on rivers were similarly fortified and also enjoyed the protection of a "navy," for at night the water-front would be guarded by canoes, which were paddled to and fro by trusty oarsmen.

The Jesuits did more than settle the Indians; they changed their whole system of economy, and with it the social structure of the nation. For hunting and fishing they substituted agriculture and cattle-raising. Men trained solely in the use of lethal weapons they taught to use a spade. All this had to be effected in a primitive people for whom logical arguments had little appeal. The Guaranis had to be approached by way of interests that here and now concerned them. They had to be led to a higher life by example and discipline rather than by logic.

### *Constitution of the Reductions*

The constitution of the Reductions was obviously not the spontaneous development of an intensely Christian people. It was a constitution superimposed by the Jesuits who aimed at creating a Christian environment. In the words of Koebel: "The shell of humanity remained always more or less in advance of its tenants—a rather curious state of affairs that was productive, nevertheless, of very practical results."[1] Throughout, the social program of the Jesuits was subordinated to the missionary aim—the conversion and sanctification of souls.

### *Government*

The two priests in each Reduction exercised supreme civil and ecclesiastical authority, subject to their religious superiors and the

[1] W. H. Koebel; IN JESUIT LAND; London, Stanley Paul and Co.

king of Spain. They generally delegated their civil authority to officers, whose duties corresponded to those of similar officials in a Spanish town. Thus there was a cacique, corregidores, regidores, and alcaldes. These were elected by the natives, but the Jesuits could annul the popular choice. In all the years of the Reductions not once had they to exercise their veto. There were native inspectors of morality, whose duty it was to supervise the behaviour of the converts. No jail or gallows was erected. Punishments, even severe, were administered, but never the death penalty. The Indians, having freely chosen to enter the Reductions, were free to leave at any time. It was not force, but love and reverence for the Fathers, which held the natives in their new environment, where once again was realized the "cor unum et anima una" of Apostolic times.

### *Agriculture*

The Jesuits realized that the constant work of the fields would undo the ingrained habits of indolence, hence they strove to substitute industry and diligence for the irresponsibility and sloth of the native. But they were not concerned with work as an aid to virtue exclusively. They had to provide for their charges, and render their labors productive of the daily bread. This called for an extensive agricultural program, and an education of the natives to the new way of life.

In organizing property on a communal basis, they were building on the traditions of the natives, who had never been accustomed to private ownership as we understand it. "From a severely industrial point of view the main alterations effected by the missionaries were confined to a systematic storing and division of property of a kind which had never been accumulated during the primitive existence of the Indians."[1]

A section of the land was designated as the Tupambae, the property of God. Here the young served their apprenticeship; here too, the delinquents expiated their faults. The products of this section were for the maintenance of the old, the sick and the widows. Those whom misfortune would have forced to beg were honorably supported at the common expense. Those who would have begged by choice were obliged to work or leave.

[1] W. H. Koebel op. cit. p. 277.

Through the Jesuit supervision the menu of the Indian became varied. Many vegetables and plants were imported, and these with the indigenous staples bore abundant harvests in the rich soil of Paraguay. The "yerba-mate," a kind of tea, was extensively cultivated, and came to supplant strong drink as the popular national beverage. Some idea of the Jesuit undertaking can be gathered from the meat requirements of the St. Michel Reduction—for its population of 7,000 forty head of cattle had to be slaughtered daily.

The Reduction was accustomed to barter its surplus for goods not produced on its territory. The Fathers supervised the shipments and exercised particular discretion in the selection of the Indians who would effect the transportation to towns like Buenos Aires. They knew the moral dangers of city life, and were unwilling to allow weaklings to come under its evil influence. This is but an isolated instance, yet it bears out the general attitude of the Jesuits—their constant anxiety for the spiritual welfare of their charges. The agricultural program could not have succeeded without the tutelage and supervision of the Fathers. Both by word and example they led their flocks and raised them to a degree of material prosperity that they had never before experienced.

The Jesuits provided the Reductions with schools. The Indians, however, were of a low intellectual standard and as a race were not inventive. They were quick to imitate, and their powers of imitation the Jesuit developed to the full. In time the Reductions had their carpenters, goldsmiths, armorers, sculptors, painters, tailors, shoemakers, etc. Each man remained true to the craft once adopted, and provided for the transmission of his craft by teaching it to apprentices. The beautiful cut-stone work of their churches is standing testimony to the quality of their products.

### *Religion*

The Jesuits saw to it that the practice of religion had a paramount place in the Reductions. Just as the church dominated the other buildings in the town, so did the religious duties take precedence over all daily chores. The churches were splendidly adorned, and religious services carried out with all possible solemnity to impress the natives with reverence for the things of God. Religious instruction was imparted to the children daily, every Sunday to adults. All

conceivable safeguards were adopted to protect and strengthen the morals of a people just reclaimed from barbarism.

The daily routine of the Reduction closely resembled that of a monastery. Work and worship were made to blend to a curious degree. After morning Mass the workers proceeded to the fields, not haphazardly, but in procession, to the sound of music. They were closely supervised in their labors, and sloth was effectively discouraged. They were frequently reminded that labor was in itself a prayer pleasing to God, and there is no doubt that many were animated by this higher motive. After Rosary in the evening, curfew was enforced and all, save the appointed patrols, withdrew to the privacy of their homes. This was a discipline, like so many others, necessary to train an irresponsible people. Feasts were attended with particular solemnity and relaxation from routine labors. All in all, the social organization of the Reductions was designed to impress on the natives the predominant importance of their spiritual well-being.

To judge these mission settlements, we must consider the conditions of their time and place.

> "If the Jesuits had not united their wards into such a closely knit unity, they would have fallen a prey to Spanish scoundrels or grossest barbarism."[1]

The method of evangelizing rendered the missions self-supporting. Besides, it established a Catholic atmosphere which was highly important for a people of such a low cultural level.

[1] CATHOLIC MISSION HISTORY by Joseph Schmidlin; Mission Press, S. V. D. Techny, Illinois. 1933, p. 396.

## FRANCISCAN MISSIONS
## UPPER CALIFORNIA 1769-1845

It was not without political motivation that the Spanish government displayed such interest in the mission foundations in Upper California. There was danger of Russian occupation; there was need of ports of call for the Philippine trade. Because of such considerations, Don José de Galvez in 1768 received from Spain the order to occupy San Diego and Monterey, and establish missions in the territory for the Indians. Galvez consulted Father Junipero Serra, then Superior of the Franciscans in the peninsula. Father Serra gave the undertaking his enthusiastic support. In the early months of 1769, two ships, the San Carlo and the San Antonio, set out from the southern peninsula for San Diego. Aboard each ship was one Friar: Others were to follow later.

This was the nucleus of the gallant band which in the next eighty years was to effect one of the major achievements in missionary annals. The circumstances in which they found themselves were far from ideal. According to Father Engelhardt:

> "all accounts agree in representing the natives of California as among the most stupid, brutish, filthy, lazy and improvident of the aborigines of America . . . Diversity of language is so great in California that almost every fifteen or twenty leagues you find a distinct dialect, so different that in no way does it resemble the other."[1]

The Friars were not daunted by such difficulties.

> "With a courage that was sublime in its very boldness, and which, better than ten thousand verbal eulogies, shows the self centred confidence and poise of the men, this handful of priests grappled with the task, brought the vast hordes of untamed Indians under subjection, trained them to systematic work, and in a few short years so thoroughly accomplished what they had determined, that the Mission buildings were erected by these former savages, who were made useful workers in a large diversity of trades."[2]

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[1] THE MISSIONS AND MISSIONARIES OF CALIFORNIA by Rev. Zephyrin Engelhardt, O.F.M., Santa Barbara, Calif. 1930. Vol. II. Part I. p. 245.

[2] IN AND OUT OF THE MISSIONS by G. W. James. Little Brown & Co., Boston, 1907. p. 16.

The Missions of Upper California bear a strong resemblance to the Reductions of Paraguay. Within the Mission itself only the native converts resided with the religious; there they remained under the spiritual guidance and temporal government of the Friars. Two Friars were placed in charge of each Mission, to whom the governor assigned five or six soldiers under a corporal. In the beginning, donations were made by the Missions of Lower California. The Friars were maintained from the revenue of the Pious Fund.[1] The money was paid to the procurator of the Franciscan college in Mexico, who would purchase and forward goods requested by the missionaries.

In establishing a Mission, the Franciscans first built temporary structures. For these they later substituted more permanent buildings. In each Mission they had a church, rectory, shops, storerooms, granary, apartments for the young women. These apartments or "monjerio" were necessary owing to the carnal propensities of the natives.

> "The young unmarried women were common possession. Hence it was that the missionaries wisely insisted that the girls and single women, or women whose husbands were absent, should live in community at the Mission under the eyes of a matron."[2]

Through kindness and material assistance the natives were induced to abandon their hovels and live in the vicinity of the Mission. Once they were instructed and baptized, they were no longer free to return to their former way of life, but were kept under the supervision of the Friars.

Before the arrival of the Franciscans agriculture was unknown to the Indians, who simply lived on what nature spontaneously supplied. Realizing that industry and responsibility make for virtuous living, the Friars were anxious to settle them. At the same time they aimed at making their Missions self sufficient. Hence they were careful to select arable land, capable of producing all the necessaries of life. They imported farm implements and taught the Indians to

[1] Cfr Engelhardt op. cit. for treatment of difficulties in connection with the Pious Fund.

[2] Engelhardt op. cit. p. 260.

use them. They irrigated the soil when there was need. All the grain was imported as were apples, oranges, plums, lemons, etc.

Live stock was brought from Mexico to meet the food demands and also to make possible the wool, leather and tallow industries. "In the height of their prosperity the Missions owned altogether 232,000 head of cattle, 268,000 sheep, 34,000 horses, 3500 mules or burros, 8300 goats and 3400 swine."[1] In addition, the Friars were responsible for the development of different trades. A special United States report of the year 1852 tells us that the Franciscans had turned the naked savages into masons, carpenters, plasterers, soapmakers, tanners, shoemakers . . . in a word they filled all the laborious occupations known to civilized society.[2]

As in Paraguay the practice of religion had a paramount place. Morning and evening prayers were recited in common and daily attendance at Mass was obligatory for all. While the Friars imposed definite hours of work for the able bodied and set a sterling example themselves, they did not neglect recreational facilities. Music and play occupied the evening hours and helped to render the Mission a happy family. The works of the Friar so excited the admiration of a non-Catholic, Lummis, that he describes the Mission system as "the most just, humane and equitable system ever devised for the treatment of an aboriginal people."[3]

As might be expected in these young Christian communities, not all the members were perfect. The Friars had a disciplinary code for dealing with delinquents. When verbal correction was of no avail, they would impose adequate and humane sanctions. It was not violence, but rather their considerate and fatherly rule, which won for the Friars the esteem and veneration of their charges.

> "The Friars went among the savages for no other purpose than to seek and to save that which was lost, in other words to save the souls of the Indians. Everything else was only a means to that end."[4]

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[1] THE CATHOLIC ENCYCLOPEDIA. New York 1908. Article on California Missions.

[2] Cfr ibid.

[3] Ibid.

[4] Engelhardt op. cit. p. 265.

The statistics bear out the success of their undertaking. Throughout the years 1769-1845, 146 Friars had labored in Upper California. In that period they baptized about 90,000 Indians, blessed 27,000 Indian marriages and buried about 70,000 of their dead. These figures are eloquent testimony that the Friars did not neglect the spiritual despite their concern with the material. With the conquest of California by the Mexicans came the secularization of the Missions and their consequent dissolution. Under the rule of state officials the Mission properties fell into decay, the Indians disappeared and the land which they once tilled fell into other hands.

Pagans, whatever their nationality, have many characteristics in common. Not enlightened by the Gospel message, their concerns are worldly. Just as the squalling child is not appeased by the sight of a Rembrandt, so neither is the pagan solaced on first hearing the truths of Christianity. The missionary must first win his sympathy and confidence, and this he does through a prudent exercise of charity which aims at relieving material hardships and suffering. The pagan will be impressed by such a beneficent interest; he will begin to admire the religion which the missionary represents; he will be drawn to study it more deeply, finally to embrace it.

But the missionary is acutely conscious of human frailty. Sinful habits of years lay their imprint on the character of the newly baptized Christian. Around him are customs and superstitions which incite to sin. These the missionary recognizes and will attempt to dispel. He will endeavor to protect his charges by aiming at a Christian milieu where pagan vice will be outlawed and the practice of virtue simplified.

From modern missions we now take an example of Catholic social action—the program and achievements of the Belgian Missionaries of the Immaculate Heart of Mary (the Scheut Fathers). Dominicans, Franciscans, Jesuits and Vincentians had all labored in Mongolia, which in December 1865 was entrusted to the Scheut Fathers by Pius IX. The territory stretches from the Yellow Sea in the east to Chinese Turkestan in the west; from Siberia in the north to the Great Wall in the south. Of its population of 12,000,000 only 7,000 were Catholic when the Scheut Fathers took it over.[1]

Communications were difficult in this extensive territory. The character of the people did not hold out much prospect of successful missionary work. The Scheut Fathers were told:

> "How it was not uncommon to find corpses near the mission compound. . . . They were told also that on account of superstition, the practice of infanticide was rampant, that they would see misery in its most degrading stages but would be able to relieve only a small part of it . . . that they would have to wage

[1] Cfr CATHOLIC MISSIONS, April 1944. Also MISSION THEORY and CATHOLIC MISSION HISTORY by Schmidlin S.V.D.

a bitterly contested fight against the cultivation of opium, from which resulted so many appalling miseries. . . . That they would have to traverse naked mountains, barren dunes, dry river-beds and lean highlands, which for at least six months of the year are covered with moving sand or are hidden."[1]

Not the least of the evils with which the Scheut Fathers had to contend was that of typhus. In a period of twenty years, 84 Scheut missionaries had died of it. This was a problem which concerned not only the missionaries but millions of Chinese as well. Father Rutten, Superior of the C.I.C.M. Fathers, sought out Dr. Weigl, a Polish scientist, who had discovered a vaccine for typhus. The 200 doses which he obtained for his priests proved effective. Encouraged by this experience, Father Rutten sent two doctors to the University of Lwow with a view to learning the technique. One of these later set up a laboratory at the Catholic University of Pekin, where the vaccine was produced in large quantities to the benefit of countless thousands.

When they first arrived in Mongolia in 1865, the Scheut Fathers encountered in their explorations vast uninhabited wastes. Elsewhere in this region Chinese peasants, forced north by famine at home, were eking out a miserable existence through agriculture. The missionaries viewed the possibilities and decided to act. They bought much virgin soil from the Mongol owners, who were delighted to find a buyer. They irrigated the land by constructing canals, and on it settled the Chinese immigrants. These were poor; the Fathers launched them on the way to prosperity by making loans of cattle, implements, and seed. The industry and assiduity of the Chinese took care of the rest. Father de Vos, as early as 1880, reclaimed and irrigated a barren stretch called Santaoho west of the Yellow River, and established the Christian villages of Tongt'ang and Sanchengkong. Others carried out a similar program. The movement received new impetus with the visitation of Father Bermyn in 1901, who on seeing the happy results gave it every encouragement.[2]

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[1] Cfr. Catholic Missions. April 1944.

[2] Cfr. Collectanea Commission is Synodalis. Pekin, Vol. xiii, no. 1 January, 1940.

Some of these enterprises were on an enormous scale. Practically all of them were beyond the means of the Chinese. One canal, for example, excavated by 600 workmen, was more than 100 miles in length. It permitted the passage of boats from Paotow to Shanpo and Manhoei, two villages founded by the missionaries. Three-tenths of the harvest was the rental charged by the missionaries for the newly irrigated soil. This rental helped to defray the expenses of canal maintenance and was also used for mission works.

In the eastern section of Mongolia the same plan was followed, except that climate here rendered canals unnecessary. These villages were provided with church, schools, orphanage, etc. They were paternally directed by the missionary, and were preserved, as far as possible, from the corrupting influence of paganism. The names of the villages recall similar foundations in Paraguay. Meikoeiyingze (Village of the Rosary), Fouhoutots'uen (Village of the Resurrection), and Chengkiayingze (Village of the Holy Family) all owe their origin to the zeal of the missionaries.

Sometimes these settlements were due to the initiative of the Chinese Christians themselves, who took up new territory to provide for their families. Having established their new homes they would request the Vicar Apostolic to send them a priest. They would set aside several acres of land for the maintenance of the church and schools. It was with such a modest beginning that Christianity was established in the district of Pingtingpou in 1890. Today the same district can boast of six mission stations and a Catholic population of 7,000.[1] Pagans were much impressed by the zeal of the missionaries. In the neighborhood of these Christian settlements a large number of conversions were due to the social activity of the priests. Father Nuyts writes that he could cite ten villages which were so converted.[2] This is the best rejoinder to those who might see in such work an undertaking incompatible with the ministry of the priest.

Certain cereals, hitherto unknown there, were imported to Mongolia by the missionaries. Rye, for example, proved a highly successful innovation, since it ripened early before the harsh frosts of mid-September. Some farm implements, e.g. mowing machines,

[1] Ibid.
[2] Cfr. Coll. Comm. Syn. loc. cit.

threshers, etc. were also imported, though in this case the results were not so satisfactory. The peasants had exaggerated ideas of the strength of these machines and taxed their power unduly. A broken wheel, a missing cog rendered them useless, for there were no spare parts nor repair shops in the vicinity. Later, no doubt, this difficulty will be overcome. Hitherto, the missionaries have been content with the traditional agricultural techniques.

In villages which have a substantial pagan population the influence of the priest is restricted. He cannot combat social abuses directly in these surroundings, but he is often in a position to mitigate them. Usury, for example, so frequently met with in China, is a crying evil in Mongolia. Here the peasants in their poverty are often forced to borrow in spring the seeds for the coming season. The usurer takes advantage of their necessity, and may demand at harvest three or four times the quantity of seed which he lent out six months before. The peasants who fall into the clutches of the usurer are further impoverished. The missionaries have counteracted the practice by storing quantities of grain during the winter, which they lend out to the poor in spring. They charge a small rate of interest. For the bushel lent in spring, they would receive a bushel and a half in the fall. This proved a prudent precaution, and one also in accordance with justice, for the quality of the seed in harvest is inferior to the seed in spring. The peasants deeply appreciate this assistance. This is a type of charity which awakes what is best in them and helps them to fend for themselves.[1]

The Scheut Fathers have not yet realized all their ambitions in Mongolia. General insecurity, poor communications and lack of raw materials have impeded the development of the cooperative movement. However, the work already achieved holds much promise for the future.

The statistics of the Church in Mongolia today prove that the social labors of the Fathers have not been in vain. The present Catholic population of this vast region, now comprising six ecclesiastical divisions, is 220,000. This is an impressive advance, which, perhaps, can be better appreciated by a comparison. The ratio of Catholics in China is only one in 165: in Mongolia there is one Catholic for every thirty-five inhabitants.[2] "A total of 29,640 pupils

[1] Cfr. Coll. Comm. Syn. Vol. xiii. No. 2-3. February-March 1940.
[2] Ibid. Vol. xiii, no. 1.

are enrolled in 1,049 schools of all grades up to middle schools. Dispensaries number 28. The Catholic hospital of Suiyuan has 100 beds and a training school for nurses. The dispensary gives an annual average of 27,670 free treatments."[1] The Church is firmly established and Catholic life is intense, facts best proved by the records of vocations. Two bishops and a vicar apostolic have been graduates of the mission schools. Today in this territory there are 124 native secular priests, 95 major and 365 minor seminarians, 40 religious priests and brothers, 135 Sisters and 643 virgins in the service of the Church.[2]

One of the Scheut Fathers recounts the advantages of the social activity: By it the missionary is strongly united with his flock. He shares their anxieties, their sorrows, their joys. His experience, knowledge and charity bring him much influence and prestige. He is not a disinterested foreigner, but a man concerned with the rain and the frost, the cattle and the harvests as the natives are themselves. His social interests impart a local flavor to his sermons, which gives them an added appeal. In virtue of his close acquaintance with the people, he can give a detailed explanation of Christian principles applicable to the conditions of his hearers. Thus in pointing out the way to a fuller earthly life, he is at the same time leading them to a richer participation in the divine life conferred on their souls in baptism.

[1] Catholic Missions loc. cit.
[2] Ibid.

In papal documents dealing with the missionary or social questions, it is highly significant how much emphasis is laid on personal sanctity. This is an absolutely essential condition for the success of the missionary's work. His is a supernatural mission; he must confide above all in supernatural means.

> "Granted that the missionary be endowed with every quality of head and heart, versed in sciences, accomplished in every department of culture, if his accomplishments are not accompanied by innocence of life, they will be powerless instruments for the conversion of the people, nay more, they may become harmful to himself and others."[1]

The transformation effected in the little town of Ars by the Abbé Vianney is a modern illustration of the power of priestly sanctity. Nor is this a unique instance:

> "Every true and lasting reform has ultimately sprung from the sanctity of men who were driven by the love of God and of men. Generous, ready to stand to attention to any call from God, yet confident in themselves because confident in their vocation, they grew to the size of beacons and reformers."[2]

Fortified and impelled by personal holiness, the missionary is sure to attain some of the social objectives of the Church, whatever be the circumstances of the postwar period. What of those circumstances? Here we are in the field of conjecture where conclusions can not be certain.[3] It is highly probable that the nationalistic spirit will be intensified in pagan countries, that the influence of pagan religions may be undermined. This may be accompanied by the extension of industrialism fashioned after the capitalistic technique. It is likewise probable that adroit politicians in these countries may take advantage of postwar chaotic conditions to assume totalitarian control. The colonial mentality may not have entirely disappeared,

[1] MAXIMUM ILLUD.
[2] MIT BRENNENDER SORGE.
[3] Cfr. THE FAR EAST, April 1944, published by St. Columban's Foreign Mission Society. Article by Rev. P. O'Connor entitled "The Far East of Tomorrow."

but it will be less prevalent, more boldly challenged, and will be an outmoded fashion of thought desperately and dangerously hanging on. There will be increased veneration for science. The folly to which this veneration can lead was well described by Father McGucken when he wrote:

> "The scientific movement of the mid-nineteenth century when, as some cynic put it, men lost their fear of God and acquired a fear of microbes, when the dogmatism of the laboratory replaced the dogmatism of the Church, had its reverberations in all spheres of human life."[1]

This will be true in the pagan world of tomorrow, which will have witnessed the triumphs of science in this war. Communism, of course, will be a widespread peril. Banking heavily on the prestige of Russia's military successes and on the powerful bargaining position of Stalin on the winning side of the Second World War, communists are planning for a future that holds the best promise they have ever known.

There are at the same time more favorable portents:

> "It is indeed a powerful breathing of the Holy Spirit which is now passing over all the earth, drawing especially the souls of the young to the highest Christian ideals, raising them above all human respect, rendering them ready for every sacrifice, even the most heroic—a divine breath that stirs all hearts, even in spite of themselves, and causes them to feel an inward impulse, a real thirst for God, to be forgiven by those who dare not confess it."[2]

Bishop Paul Yu-pin testifies that these words hold true of China:

> " . . . the Chinese leaders are beginning to understand that even the age-old morality, excellent as it was, is inadequate. They are looking for something higher, something that carries with it not merely the light to guide, but gives the power to do."[3]

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[1] THE CATHOLIC WAY IN EDUCATION. Bruce 1934, by Rev. W. McGucken, S.J. p. 13.
[2] CARITATE CHRISTI COMPULSI.
[3] AMERICA. April 15, 1944.

The widespread interest of the laity in Catholic Action, so urgently stressed by recent popes, and the heightened prestige of the Vatican, are other hopeful signs. There is lastly the consoling assurance of Pius XI: "The fiercer the waves on which the divine bark of Peter is tossed in the course of the centuries, the closer at hand and stronger is the aid of divine grace."[1]

## URGENCY OF SOCIAL ACTION

A factor which makes the social activity of the Church particularly urgent is the zeal with which her enemies are working. Communists have always posed as the saviours of a downtrodden humanity. Non-Catholic sects, which are more and more degenerating into purely philanthropic societies, are paying increasing attention to the social order. The Church, it is true, has nothing to learn from their doctrine. What is good in their teachings is Catholic. But she must equal these in her concern for the everyday cares of humanity, if she is to gather pagan peoples under her banners. The Catholic missions must have their social programs, the guiding principles of which are to be found in the papal encyclicals. No one can work out a priori a detailed blueprint of the lines which the missionary should follow. His program has to be adapted to meet the needs of his locality. Hence a practical plan must be discovered rather than formulated. Men like Canon Cardyjn, founder of the Jocist movement,[2] spent much time and energy investigating and educating before they launched their policies[2] In this connection imprudence or impetuosity might be as harmful in the end as, to use a phrase of Madame Chiang Kai-Shek, "the facile passivity of inaction."[3]

## PAPAL DIRECTIVES

In the Catholic program the care of the sick will continue to be of paramount importance.

[1] Lux Veritatis.
[2] Cfr. The Catholic Mind, vol. xxviii, no. 20, Oct. 22, 1930.
[3] Cfr. China Through Catholic Eyes. T. F. Ryan, S.J., Propagation of the Faith Society, Boston, Mass., 1942. Preface.

> "The Divine Teacher, before He taught the multitudes, was accustomed to heal their sick . . . He ordered His Apostles to do the same, giving them the same power: 'And into whatsoever city you enter . . . heal the sick that are therein, and say to them the Kingdom of God is come nigh to you.' "[1]

This is not merely a relief of bodily distress, but also a means of conversions, a means of Christianizing the environment, as can be seen, for example, from the heroic work of the Medical Missionary Sisters.[2]

But works of relief, hospitals, orphanages are not enough. The social program of the Church is wider, and in pagan lands the onus of putting it into effect devolves primarily on the missionary. His funds are undoubtedly limited, but he may be consoled by the fact that the principal contribution of leaders in social reform has not been money but brainwork. That the priest is by vocation a leader is the mind of Pius XI:

> "To apply the remedies thus briefly indicated to the task of saving the world as We have traced it above, Jesus Christ, our Divine King, has chosen priests as the first ministers and messengers of His Gospel."[3]

This calls for a sociological training in candidates for the priesthood: "No easy task is here imposed on the clergy, wherefore all candidates for the priesthood must be adequately prepared to meet it by intense study of social matters."[4] In the same section of the encyclical the Pope makes mention of those priests whom the bishops "specially select and devote to social work." "This, as far as can be ascertained . . . is the first time that priests set aside for social works are mentioned in an official papal pronouncement."[5] These latter should be men endowed "with a keen sense of justice," "of consummate prudence and discretion," "thoroughly imbued with the charity of Christ." Acting in obedience to their bishops, they

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[1] Rerum Ecclesiae.
[2] Cfr. The Medical Missionary; published by the Medical Mission Sisters, Phila., Pa.
[3] Divini Redemptoris.
[4] Quadragesimo Anno.
[5] Reorganization of Social Economy; Nell-Breuning, S.J. p. 351. Bruce.

would be qualified to make a scientific investigation of conditions and promote suitable reforms.

The laity too have their role for "it would be very difficult to reconquer for Christ so many misguided souls without the providential assistance which the laity gives by means of Catholic Action."[1] The missionary should avail of this assistance. "His function is that of captain; it is his task to recruit locally the rank and file of his soldiery. And that is precisely what Catholic Action makes possible."[2] "To preserve and convert China, we must mobilize Chinese, similarly, Indians for India, Africans for Africa, and so on."[3] This involves a careful selection and education of leaders. The Pope emphasizes that the priest is to be preoccupied not with the number but with the quality of these leaders. His hopes are to be based on the life which radiates from such specially nourished cells. In their direction "publicity and the method of the circus have no place."[4] They are to pattern their lives after the model of the early Christians rather than follow the example of self-advertising found in modern society.

The purpose of Catholic Action is the sanctification of souls.[5] Other activities, social, economic, charitable, must be subordinated to this. Catholic Action will prepare the men fitted to engage in such activities, and teach the principles that are to guide their action. But "Catholic Action should never take responsibility in matters that are purely technical, financial or economic, because such matters lie outside the sphere of Catholic Action."[6] These words are particularly applicable to the priest, whose training does not include the specialized knowledge necessary for such problems.

> "Missionaries must be educators, trainers, apostles of Christian social action. . . . They possess neither the vocation, mission nor necessary grace to steer their way through the complicated and dangerous labyrinths of financial responsibilities. Whenever a priest has thought fit to transform himself into a financier, the results have been unfortunate."[7]

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[1] Firmissimam Costantiam.
[2] Archbishop Costantini op. cit.
[3] Ibid.
[4] Firmissimam Costantiam.
[5] Divini Redemptoris.
[6] Firmissimam Costantiam.
[7] Archbishop Costantini op. cit.

Knowledge of the directive principles concerning the social-economic order as expounded in the Rerum Novarum and Quadragesimo Anno is obviously not to be confined to the priests or to the lay leaders. "Catholic Action must organize propaganda on a large scale, to disseminate knowledge of the fundamental principles on which, according to pontifical documents, a Christian social order must build."[1] In the propagation of this knowledge, the press and radio should be called into play wherever possible. Courses in academies, seminaries and Catholic universities, social congresses and "weeks" held at frequent intervals, study circles, are means which the Pope highly commends.[2] "It is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture."[3] This program bears a strong similarity to the communist technique. The atheistic ideas, which germinate in the mind of the professor, are popularized by the journalist, and fervently delivered in the communist cell by trained propagandists zealous for the cause. Knowledge must precede action if action is to be ordered and vigorous.[4]

Of supreme importance in the reconstruction of the social order is the work of education, for the perfection of society comes from the perfection of the elements that compose it.[5] Hitler, for example, did not fail to realize how extensive was the influence of the school. Owing to the spread of atheistic principles, and the zeal of false prophets, the missions must engage in this work to the limit of their abilities. The exchange of students practiced before the war and likely to be increased in the future, brings many pagan youths into contact with the fashionable, if ephemeral, philosophies of today. These students will hold influential positions when they return to their native lands. The false ideas which they propagate can best be offset by Catholics who are equally illustrious in profane learning. The relativism, the materialism, which radiate from the universities affect the thought of the masses, whose heroes are selected on the grounds of perceptible achievements. As an antidote to this evil

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[1] Divini Redemptoris.
[2] Quadragesimo Anno.
[3] Divini Redemptoris.
[4] Hand in hand with the educational campaign will go the organization of society in groups, concerning which cfr. Quadragesimo Anno; Divini Redemptoris etc.
[5] Divini Magistri.

Father Leroy, S.J., urges that mission societies permit members to specialize in the departments of profane learning for which they show a special aptitude. While engaged in educational work on the mission fields they may never baptize a soul, but they will enable others to teach Christianity to those whose prejudices have been dispelled.[1]

Pius XI is specific in his recommendations:

> "In addition likewise to elementary classes which you ought to open everywhere, it is important that with the foundations of other schools for youths who do not intend taking up agriculture, you open the way to them for higher instruction, particularly of arts and trades, and here we exhort you not to neglect the nobles of the region and their children."[2]

There is little hope for a Christian social order until Catholics have representatives in high places.[3] On the other hand:

> "history and experience teach us that when once the leaders of the people have been converted to Christianity, the ordinary people follow closely in their footsteps."[4]

The words of Bishop Yu-pin bear out these statements. After treating of the desire for knowledge, characteristic of the Chinese, and of some Catholic achievements in that land, he goes on:

> "If there is to be a spiritual reconstruction in China, it will be largely through the part the Church will play in educational circles. The intellectual apostolate must be brought back to China, or rather, utilized to its full extent. The country is ripe for it. The intellectual leaders are groping for a philosophy of life, and in sifting the theories that have captured the fancy of the world, they find that all lead to the present world catastrophe. They are beginning, therefore, to turn toward the perennial teaching of the Church. If only we have those who have drunk deep at the fountain of Christ and can give them the truth."[5]

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[1] Coll. Comm. Syn. Pekin. vol. XII; no. 7-8. "Science et Sacerdoce."
[2] RERUM ECCLESIAE.
[3] IMMORTALE DEI.
[4] RERUM ECCLESIAE.
[5] AMERICA, April 22, 1944. "Catholic Church in Postwar China."

This is the report from China. From all mission fields comes evidence that the conversion of a people can not be effected by teaching merely the catechism.

In his scheme for the social uplift of a people, the priest, the missionary should try to win the sympathy of all classes:

> "In particular, the kind assistance is to be invited of those whose rank and wealth and superior culture carry with them more influence in the State. If this assistance is not given, scarcely anything can be effected of real avail towards the improvement which it is sought to introduce into the life of the people."[1]

In this brief study we can not attempt to enumerate the different social reforms which the missionary might set on foot. In some sections, malnutrition, housing conditions, the wage question, usury, marriage customs, opium traffic are matters which will call for attention. These are intimately connected with a Catholic family life, and can not be neglected without loss to the Church. The suggestions of Pius XI to the priests in Mexico are applicable in pagan countries:

> "It is for you then to use those fruitful principles to solve the grave social questions with which your country is struggling today, which are, for example, the agrarian problem, land distribution, the improvement of the living conditions of the working men and their families."[2]

The contributions of the missionary may produce startling results: Father Fan, for example, having succeeded in tripling the yield of the potato, was enthroned in effigy in a pagoda erected to his memory by the pagans.[3]

In the vigorous new forms of Catholic social action which have appeared in America and Europe during the past twenty years the missionary will find much that he can adopt for his own field. Among these are the farming, fishing and housing cooperatives developed in great part by Dr. Hugh MacPherson, Rev. Miles Tompkins and their associates on the staff of St. Francis Xavier Uni-

[1] GRAVES DE COMMUNI.
[2] FIRMISSIMAM COSTANTIAM.
[3] Coll. Comm. Syn. June 1940.

versity, Antigonish, N. S., the Jocist movement of Belgium, France, Canada and New England, and its parallel, the Young Catholic Workers of Great Britain, the National Catholic Rural Life Conference in the United States, and Muintir na Tire, the rural life organization of Father Hayes, in Ireland, the Association of Catholic Trades Unionists, the Labor Schools where working men study the principles and practice of Catholic social action, the Workingmen's Retreat Movement in Ireland and on the Continent, and the parish credit unions. While he may adopt some or all of these, he must adapt them too. Even in Christian countries institutions cannot always be taken without modification from one into another. Part of the missionary task is to bring in what will help his people and give it to them in a form that will not be alien to their good traditions or out of harmony with their special circumstances.

Space is too limited to treat of the glorious achievements already registered by the missionaries. "These solitary sentinels who watch day and night in the trenches of the faith," as Archbishop Costantini describes them, have progressed despite colossal difficulties. Poverty, which a discerning Chinese leader cites as the greatest obstacle to conversions; famines; floods; persecutions from Reds and from bandits; disease; superstitions; refugees—these have been the stern realities in the everyday life of the missions. Need we wonder that the veteran missionary confronted with these facts looks cynically on the sociological blueprint approved for him by the scholar back home. And as he looks forward to the world of tomorrow, his mind conjures up fearsome problems. He fails to share the cheery optimism of those who think that the mere cessation of hostilities, the signing of a treaty, will dispel all human misery. As the divinely appointed minister of Him to Whom all power is given in heaven and on earth, he bases his hopes not on purely human expedients but rather on the charity of Christ. So armed, like Holy Mother Church, he goes to meet the gathering storms, confident that the truth which he preaches, the charity which he teaches and practices, will be the indispensable counselors and aids to men of good will in the reconstruction of a new world based on justice and love.[1]

[1]Cfr. SUMMI PONTIFICATUS.

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# Study Outline

## THE CHURCH AND SOCIAL ORDER

1. *Explain briefly how Protestantism assumed a nationalist form.*
2. *Social reformers are stressing now the brotherhood of man. This popular reaction contains little grounds for optimism because it lacks what dogmatic foundation?*
3. *Since the primary purpose of the Church is higher than the mere improvement of social conditions why must it be a missionary Church?*

## THE SOCIAL ORDER

4. *While Christianity is preeminently a personal message, show how it has nevertheless profound social implications.*
5. *What is charity?*
6. *Briefly show the divine origin of public authority.*
7. *Man is by nature a social being. Explain how Pope Leo XIII vindicated the rights of workingmen to organize.*
8. *How did Christianity uproot the prejudices against woman and make her man's equal? Why is the entry of religious institutions for women into the ranks of missionary activity comparatively recent?*
9. *Explain the statement: "Just as the Church has altered the position of woman, so too has she reformed the family."*

## PRACTICE

10. *What advantages had the Jesuits in their missions in Paraguay (1610–1767)?*
11. *Give a brief history of the Franciscan Missions in Upper California from 1769 to 1845. How do the Missions of Upper California bear a strong resemblance to the Reductions of Paraguay?*
12. *How do statistics of the Church in Mongolia today definitely prove that the social labors of the Missionaries have not been in vain?*

## TOMORROW ON THE MISSIONS

13. *Just why do the papal documents dealing with missionary or social questions emphasize personal sanctity?*

14. *Give examples from your experience to prove the statement: "A factor which makes the social activity of the Church particularly urgent is the zeal with which her enemies are working."*

## PAPAL DIRECTIVES

15. *Why in the Catholic program will the care of the sick continue to be of paramount importance?*

16. *What arguments can you advance for the sociological training of candidates for the priesthood?*

17. *How about the role of the laity? Where does education fit into the reconstruction of the social order?*

18. *The veteran missionary confronted with facts sometimes looks cynically on the sociological blueprint approved for him by the scholar back home. Why? What is the remedy?*

PETER LYNCH BLAKE.

## MISSIONS TOMORROW

All our missionaries agree that a new era of prosperity awaits the missions—if this conflict does not carry on too long and if too many are not left too long without the ministrations of the missioners. (There is always the danger of the new Christian falling back into his old ways since the missionaries generally say that it takes two generations to make real Catholics.)

America is the missions' only real hope. In Europe the only missionaries being trained are in Ireland. In South America the numbers in Mission Seminaries are still small, and so also in Australia—where mission spirit is high but the Catholics only number one and one half million.

It is left for America to take the lead in providing men and means for the post war reconstruction era. To accomplish this end, American Catholics need the inspiration and leadership of mission-minded priests trained in the Academia. Then vocations will flourish, funds will be forthcoming and the necessary crusade of prayer initiated for the missions.

The missionaries, once informed, will surely hail the news of the nationwide establishment of the Academia, confident that an aroused clergy and laity will realize the need of action on the Church's battlefront and that a mission-minded America will—in God's plan—achieve great things for the conquering of the world for Christ.